

A BRIEF TREATISE

conteyning some grounds and
reasons, against two errours

of the Anabaptists: Syn. 8. 60. 108.

1. *The one, concerning baptisme
of infants.*
2. *The other, concerning anaba-
ptisme of elder people.*

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1 Cor. II. 19.

*There must even heresies be among you,
that they which are approved may be made
apparent among you.*

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3

To the Reader.

Among the many trials and troubles of the Churches of Christ, it is one of the greatest, When schismes and heresies arise among them selves. All other opposition and persecution of any adversaries without, is litle or nothing unto it: neyther bringing such hinderance to the truth, nor being so heauie to the Church. But thus wil the Lord exercise his people, and accomplish his owne work. And this haue the Apostles foretolde, that it should be the case and estate of the Church, here on earth. Act. 20. 28. 29. 30. 1 Cor. 11. 18. 19. 2 Pet. 2. 1. 1 Ioh. 2. 18, 19.

Of which comūne lot and woonted condition of the CHURCH, wee for our part haue had our portion and experience, many times and sundry wayes: And now of late (as sometimes also heretofore) by that which hath fallen out among vs, in such as haue forsaken the truth of Christ, and are seduced with the error of the Anabaptists. A case woful and lamentable, in many respects: yet such as the Lord (I trust) who worketh all thinges for the best to them that love him, will turn to great good, both for the truth it self, in the further clearing of it; & for the Churches of Christ, in the more freeing of

vs from the imputation of Anabaptistry, which hath most vniustly been laid vpon vs. And for a beginning, behold the late Anabaptists themselves have now published some Writings: Which already cleare vs and the truth witnessed by vs, and are like to cause further manifestation of these & other things by diuers of vs.

Wherefore (leaving the answer of the bookes which they have set forth, to such as are specially interessed and imployed therein) I have thought good now to publish this treatise following: Wherein are conteyned some grounds and reasons, written heretofore, against their errors about Baptisme. Whereunto if he that challengeth all, shall make answer directly to the reasons and confirmations here set downe, I shall haue occasion (as others already haue) to write further and more particularly hereof, and by the assistance of God, to mainteyne this faith once giuen to the Saints, against any opposition or delusion he can bring thereabout.

In the meane tyme, let one poynt concerning them be well observed, which themselves in their Writings make manifest y-
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nough to the iudicious and indifferent Reader: namely, that the grounds and assertions of their opinions are such, as pervert the Gospel of Jesus Christ; bereave the Church of the grace and favours of God to young and old; take away the comfort of Christian families; deprive kingdomes and common Wealthes of having Christian Kings Iudges and Magistrates (whatsoever they pretend to the contrary): & do indeed very greatly impeach the good of all estates, domestical, civil, and ecclesiasticall. The more strange it is, that yet notwithstanding they would write and carry themselves in such sort as they do, not fearing to fill their mouthes and pens with falsehood and blasphemie; with perverting the Scriptures, and abusing the people of God; with reproaching, and challenging of all such as stand against their errors and heresies: as if he that set forth such writings and proclaimed such challenges, would shew himself to be another Goliath defying Israell, and provoking all to battel and combate.

Which things I wish they may lay to heart, and feare before the Lord, *who will *Psal. 73. cut off all the hornes of the wicked, and 10. make the horns of the righteous to be exalted.

Examples whereof we have many, not onely in Goliath & others throughout the Scriptures, but in heathen stories and records also. As may be seen for a memorable particular, in that very Tyrant, with whose with this adversary patternes his owne. Concerning Whom *it is recorded, that he reigned but a few yeres, and then was killed, and they which were present at his death, calling to minde how he had wished that all the people had but one neck, shewed him that himself had but one neck, & they had many hands. For God resisteth the proud, & giveth grace to the humble. Prov. 3. 34. Iam. 4. 5. 6. 1 Pet. 5. 5.

Good therefore it were for these men, to consider their wayes in their hearts, to be low in their owne eyes, to humble themselves under the mighty hand of God, to turn their feet into the Lords testimonies which they have forsaken, and not to be caried about with everie wynd of doctrine by the deceipt of men, but to be more constant in the truth of Christ then hitherto they have bene. The consideration whereof I leave unto themselves, and them unto the Lord, who knoweth and Will accomplish his owne work in all, to his owne glorie and praise in the end.

Now

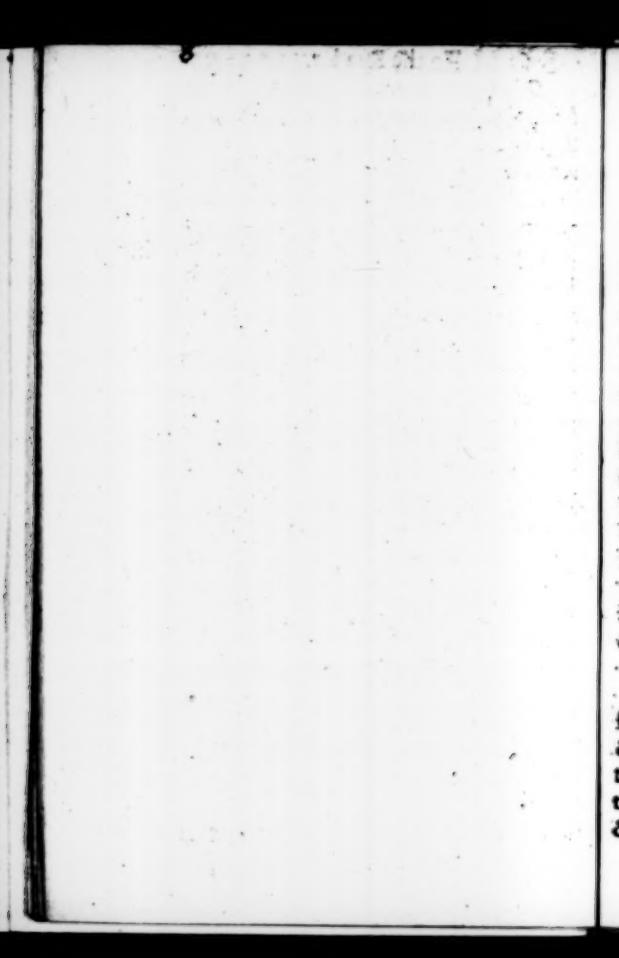
*Dion
Cassius,
lib. 59. in
historia
Caij Cali-
gulae.

To the Reader.

7

Now for the treatise ensuing, which is but short, and printed for thy use, Christian Reader, let me exhort thee to ponder the reasons alleadged with thy self, and to examine them by the Scriptures: and the Lord give thee understanding in all things. Christ alone is to all his, the way, the truth, & the life. Ioh. 14. 6 The Lord stablish thee in the faith of his Gospell, that being rooted and built in him, with assurance that this is the true grace of God wherein we stand, thou mayest grow up in grace and in the knowledge of our Lord and Saviour Iesus Christ, in Whom the nations & families of the earth are blessed, & unto whom be glorie both now and to the day of eternity.

Amen.



SOME GROUNDS⁹

and reasons, shewing

1. *That Baptisme is to be administred to infants, being the children of the faithfull.*

I.

BEcause it is the commandement of God, to give the signe and seale of his covenant of grace to his people and their seed, in their infancy, throughout their generations. Which ordinance of the Lords hath never ben repealed, but abideth stablished vpon a certeyne and perpetuall ground, which is, his promise and covenant of grace made with the faithfull and their seed for ever. *Gen. 17. 12. 13. 14. Exod. 12. 48. 49. With Act. 2. 38. 39. and 3. 25. and 16. 31. Luk. 1. 54. 55. 72, &c. Rom. 4. 11. 16. 17. and 15. 8. 9. 10. Gal. 3. 8. 29. Esa. 54. 10. Luk. 20. 37. 38. Heb. 11. 13--16. and 13. 8. 20. Rev. 14. 6.*

II.

Because Christ hath confirmed the same, when he sent forth his Apostles & appointed them to make all the nations disciples, & to baptize them into the name of the Father the Son & the holy Ghost. For, to make the

Gentiles disciples, is by the Gospel to bring them vnto the covenant of God made with Abraham the Father of many nations, for salvation through the name of Iesus Christ. Which being a covenant everlasting and including the faithfull & their seed, Baptisme (which did now succeed and seale it in stead of Circumcision) was therefore by this appointment of Christ to be administered vnto all that should be brought and comprehended vnder that covenant of grace: and consequently both to such as were of yeares coming to the faith of Christ, and to their children being yet infants. And otherwise, the Gentiles should not with the Iewes be made coinheritors, and of the same body, and ioynt-partakers of the promise of God in Christ, by the Gospel: as the Scripture teacheth, *Mat.* 28. 18. 19. and *Mark* 16. 15. 16. *With Gal.* 3. 8—29. *Gen.* 12. 3. and 17. 4. 5. 7. *Rom.* 4. 9—17, and 11. 13—16. and 15. 8—16. 2 *Cor.* 1. 20. *Esa.* 42. 6. 7. and 49. 6. *Act.* 13. 46. 47. *Ioh.* 10. 16. 1 *Cor.* 1. 9. 13 and 12, 13. *Ephe.* 2. 11—22. and 3. 6. .
Because

III.

Because it was the Apostles practise, at the publishing of the gospel through the world, to baptize both the householders themselves that beleaved, and their households also: Like as Abraham himself first beleved, and then was circumcised; and all his familie with him: And as the stranger of the Gentiles, which received the faith of the Iewes, was circumcised likewise with all the males that were his. *Act. 16. 15. 33. 1 Cor. I. 16. With Gen. 15. 6. and 17. 26. 27. and 21. 4. Exod. 12. 48. 49.* And for the Scriptures speach of *an house, family, or household*, implying *children* also therein, see *Gen. 30. 30. & 45. 18. 19. with 46. 5. 6. 7. Num. 3. 15. &c. Psal. 115. 12. 13. 14. 1 Tim. 5. 8.*

IIII.

Because the children of beleevers are holy, and are Abrahams seed, and heires by promise of the kingdome of heaven and eternall blessednes. And who can then withhold the baptism of water frō them, to whom God vouchsafeth the baptism of his spirit, & the blessing

bleſſing of Abraham to an inheritance
everlaſting in his heavenly kingdome?

*1 Cor. 7. 14. Rom. 11. 16. Act. 3. 25. Gal.
3. 29. Eſa. 46. 3. 4. Pſal. 22. 10. 30. & 71.
6. & 115. 12. 13. 14. 15. Luk. 1. 41. 44.
Act. 10. 47. Rom. 8. 9. 16. Luk. 19. 9.
Mark 10. 13--16.*

V

Because Baptiſme is the Lords ſigne,
of his waſhing away of our finnes, re-
ceiving of vs into the Church, and in-
corporating of vs into Chriſt, for ſal-
vation by his death and reſurrection.
Whereof the children of belevers are
partakers, aſwell as they which be of
yeares: and therefore can no more be
deprived of baptiſme, then of remiſſiō
of finnes, entrance into the Church,
ingraſſing into Chriſt, and ſalvation by
his meanes. Neyther is there any thing
required in the miniſtration of baptiſ-
me (nor was heretofore in circumci-
ſiō) whereof young infāts are not capa-
ble, aſwell as elder people: whereas in
the miniſtration of the Lords ſupper,
all may ſee it to be otherwiſe. For in
bap-

baptisme, the Minister is † the agent † *† speak of*
 alone, & the person baptized (whether *the out-*
 old or young) is onely a patient, & not *ward agēt.*
 an agent : but in the Lords supper,
 besides the actions laid vpon the Mi-
 nister, there are also diuerſe actions re-
 quired of the receivers; as namely, to
 take, to eat, to drink, to do it in remem-
 brance of Chriſt, to ſhew forth the Lords
 death, to examine themſelves, & ſo to
 eat of that bread & drink of that cup.
 All which actions are required of the
 receivers of the Lords ſupper, whereby
 they alſo are made agents therein,
 and not the Miniſters onely. But in
 baptiſme it is not ſo: for in it, the actiō
 is wholly enjoyned and layd vpon the
 baptizer, and not vpon the baptized.
 So as even by the inſtitution and admi-
 niſtration of baptiſme, compared with
 the inſtitution and adminiſtration of
 the Lords ſupper, the truth of this
 point yet further is cleared and confir-
 med vnto vs, *Rom. 6. 3. 4. and 5. 14. 15*
Zach. 13. 1. 1 Cor. 1. 13-- 16. and 12. 13
Act. 4. 12. With 16. 30. 31. 32. 33. 34
and 22. 14. 15. 16. Gal. 3. 27. 28. Ephes. 2. 19
and

& 5, 25. 26. 27. 29. 30. Tit. 3, 4, 5, 6, 7;
 Rev. 1, 4, 5. Mat. 28, 18, 19, with Mat.
 26. 26, 27, 28, and 1 Cor. 11. 23. -- 28.

VI.

Because there is one Baptisme, as there is one body, and one Mediator and confirmer of one covenant of grace, to the faithfull and their seed, in all ages. So as therefore one & the same baptisme perteyneth to the children of the faithfull together with the parents themselves: as they are also of one and the same body with them, having one and the same Mediatour & ratifyer of Gods covenant of grace vnto them, even Iesus Christ, the head & Saviour of his Church which is his body, the fulnes of him that filleth all in all things. Ephe. 4. 4. 5. 6. 1 Cor. 12, 13. and 10, 1, 2. with Exod. 12, 37. 1 Pet. 3. 20. 21. with Gen. 7. 1. Gal. 3. 8. 27. 28. 29. 1 Tim. 2. 5. Joh. 10. 16. Act. 2. 38. 39. Psal. 100. 3. 5. Ephe. 1. 22. 23. & 2. 19--22. & 5. 23. 25. 26. 27. 32.

VII.

Because els the grace of God to his people, is now synce Christ his coming
 in the

in the flesh lessened and straitned more then it was before; the comfort and confirmation of the faithfull for themselves and their children is not now so great and so fully ratified by Christ, as formerly it was; we are not now so cōpleet & thoroughly furnished in Christ, as they aforesaid were; neither have the Scriptures given assurance of the recalling of the Iewes, nor the Apostles sufficiently answered such as urged circumcision vpon the Gentiles, &c. Which things to affirme or admit, is highly to derogate from the grace of God, the fulnesse of Christ and his Gospell, the comfort of Christians, the sure hope of the ingraffing agayne of the Iewes, the faithfulness of the APOSTLES and sufficiency of their doctrine recorded in the Scriptures. And so is contrarie to that which is written, *Col. 2. 8-12. Rom. 4. 11-25. & 11. 11-36. & 15. 4. Ge. 7. 1. With 1 Pet. 3. 18-22. 1 Cor. 1. 16. & 10. 1-4. Luk. 19. 9. Esa. 49. 6. Act. 15. 1-31. & 16. 15. 33. and 26. 6-7. 22. 23. Gal. 1. 6-9. & 3. 3-29. Ephe. 2. 18. 19. Heb. 13. 8. Rev. 13. 8. & 14. 6. & 21. 3. 9. 10. 11. 12. & 6.*

The

The second point.

2. *That Baptisme received in the apostatical Churches of Christians, as of Rome and the like, is not to be renounced and a new to be repeated againe.*

I.

BEcause there is neither precept nor Exāple nor other ground in all the Scriptures, either in the Old or New Testament, for such renouncing, repeating, new requiring or admitting thereof. And therefore such perswasions and new baptisimes are not from heaven, but of men. Contrary to the baptisme of Iohn and the Apostles, which was from the Lord. *Mat. 21. 25. & 28. 18. 19. 20. Ioh. 1. 25-33. With Act. 15. 24. Gal. 5. 7. 8.*

II.

Because there is one Baptisme, as there was one Circumcision. And circumcisiō being once received in the apostasie of Israell, was not repeated againe at their returning to the Lord & leaving of their idolatrous wayes to serve him according to his word: but they

Against the Anabaptists.

They that were so circumsised, were (without any new circumcision of the flesh) accepted at Ierusalem and admitted to the Paschever, of which none might eat that was vncircumsised. In like manner also, Baptisme being once received in the apostatikal Churches of Christians, is not to be repeated agayne when any so baptized returre vnto the Lord and forsake their idolatries, submitting themselves to the truth of the Gospels but they are (without any new baptizing with water) to be received of the Churches of Christ and admitted to the Lords supper, whereof none may eat being vn baptized. For these examples of Israel, as all other things in the Scriptures written aforetyme, are aforewritten for our instruction & comfort.

Ephes. 4. 5. With Gen. 17. 10. 11. 12. 13. Exod. 12. 48. 49. 2 Chron. 30. chap. With Rom. 15. 4. and 11. 2. 3. 4. 5.

III.

Because the covenant of Gods grace in Christ is an everlasting covenant: into which it pleased God to take vs with Abraham our father, when he made

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that

that covenant with him and his seede
for ever. And as the Lord himself, who
knoweth his workes from the begin-
ning, hath regard vnto it in his men-
cifull dealing concerning his people,
even when they are as yet in apostatical
Churches; so ought we also our selves
carefully to have respect therevnto,
in the consideration of baptisme thus
received, as in all other things, accor-
ding to the word of God, & manifold
occasions ministred fro the Lord. *Gen.*
27. 7. Gal. 3. 8. 29. Heb. 13. 8. 20. with Deut.
4. 39. 31. and 29. 10--15. and 30. chap. Rom.
8. 15. 16. 28. 29. 2 Chron. 15. 3. 4. and
30. 6. 7. 8. 9. Ezech. 16. chap. Col. 2. 10.
11. 12. 13. Rev. 18. 4.

IIII.

Because Christ dyed to sinne once,
and being rayled from the dead, dyeth
no more, but liveth to God. And we
are buried with him by baptisme into
his death, to be grafted with him also
to the similitude of his resurrection.
Wherefore all that are once baptized
into his name, ought still to reteyne it
for continuall vse and comfort, and
not

Against the Anabaptists. 19

not agayne to repeat it, any more then
there is repetition of Christs death and
sacrifice once offered to take away
sinne. *Rom. 6. 8. 9. 10. 11. With ver. 3.
4. 5. and Act. 13. 34. Heb. 7. 27. & 9.
25---29. and 10. 10--14. 1 Pet. 3. 18.
Rev. 1. 18. With Mat. 28. 19. 20. Act. 2.
38. 39. 41. 42. and 10. 48. 1 Cor. 1. 13.
and 6. 11 and 12. 13. Gal. 3. 27. 28. 29.
1 Pet. 3. 21. 22. Rev. 1. 5. 6.*

V

Because the Church of Rome was
espoused to Christ in the covenant of
grace by the Gospell of salvation, ha-
ving Baptisme with the rest of Christs
ordinances, in the Apostles dayes: and
hath ever synce reteyned it with other
grounds of Christian religiō, notwith-
standing all her adulteries & apostasie
whereinto she is fallen. As may be seen
both in that Church it self, & all other
Churches which are the daughters
thereof in their constitution. And here-
vnto, in all cases and questions of this
nature, due respect is alway to be had:
as may appeare by these Scriptures,
*Rom. 1. 7. and 6. 3. 4. With Rev. 17. chap.
Ezech. 16. 44. Hos. 2. chap. 2 Chron. 30*

6. 7. 8. 9. With 15. 3. 4. Lev. 26. 14.—45.
 Dent . 4. 25.—31. and 29. 10.—15.
 and 30. chap. With Rom. 11. 15. 16. Heb
 7. 9. 10.

VI

Hof. 2. 2.

Because God hath his people in the Romish Babylon; and when he calleth them out from thence, doth not enioyne them to leaue whatsoeuer is there had, but requireth of them that they have no communion with her sinnes; but (as the Prophet teacheth) plead with their mother, that she take away her fornications out of her sight, & her adulteries from between her breasts. Now Baptisme is not of her adulteries, but of Christs ordinances; it is not a threshold or post which she hath brought into the Temple of God, but was set therein of old by the Lord himself. Neither may we plead with her to take it away, but that she put away the fornications and corruptions that are of her owne addition. Which are the very things that cause the abomination of her estate, and which we are bound to leave and put away, and not all

all whatsoever is had in such apostaticall Churches, *Rev.* 18. 4. *Hos.* 2. 2. and 4. 15. *Amos* 5. 4. 5. 6. 14. 15. *Ezech.* 43. 7. 8. 9. *2 Thess.* 2. 3--8. *Rev.* 11. and 14. chap. &c.

VII.

Because els by such like reasons as the baptisme is renounced which is there received, men might also vrge (as some have done) not to reteyne vs or regard as we should, the articles of faith, the learning of the scripture, or the translations thereof, had and acknowledged in those Churches. And likewise might perswade to the dissolution of such mariages as have bene had by their Ministerie: with other as strange cōsequēces that by like manner of reasoning would be inferred thereupon. Which to admit of, were contrarie to *Deut.* 5. 32. 33. and 31. 9--13. *Prov.* 4. 25. 26. 27. and 23. 23. *2 Chron.* 29. and 30. chap. *Esa.* 8. 19. 20. and 34. 16. *Luk.* 16. 29. *Iob.* 5. 39. *Act.* 13. 15. and 15. 21. and 17. 2. 3. 11. *Rom.* 15. 4. and 16. 17. *1 Cor.* 4. 6. *1 Thes.* 5. 21. *2 Tim.* 3. 14. 15. 16. 17. *Heb.* 13. 4. 9. *Rev.* 1. 3. *2 Pet.* 3. 17. 18.

To conclude, let the Reader concerning the Anabaptists, in the two points aforesaid, observe also these things: First, how in the one they adde to the word of God, and in the other take from it: They adde, in their repeating or new receiving of Baptisme, which God hath not appointed to be done; And they take away, in their denying of Baptisme to children, to whom God hath ordeyned the scale of his covenant to be given, as before hath bene shewed. Both which the Lord hath often & straitly forbidden, *Dent. 4. 2. and 12. 32. Iosh. 1. 7. Prov. 30. 6. Gal. 1. 6---9. Rev. 22. 18. 19.*

Secondly, how by their opinions & practise they bring themselves to be in the estate of persons vn baptized: in as much as the former baptisme which they had received, is by them renounced altogether; & their latter washing of themselves is not Baptisme approved of God in his word, but a vayne observation of their own, taken vp by the will and invention of man. *Mar. 7. 4. 7. With Exed. 20. 4--7.*

Thirdly,

Thirdly, how by excluding the children of beleevers out of the covenant of God, & separating those who God hath ioyned together therein, they shew their owne want of faith in Gods promise, and put themselves from vnder Gods covenant, which ioyneth the children with the parents in the same covenant of grace; and is made & confirmed in Christ, to all his people, both Iewes and Gentiles. *Gen. 17, 7, Act. 2, 39, and 3, 25. and 16, 31. Gal. 3. chap. Ephes. 2, chap. & 3, 6. With Mar. 10. 9.*

THUS are they injurious to God and his word; to Christ and his Church; to all nations and families of the earth, whether Iewes or Gentiles; and in speciall to themselves and their children, whom they make together with themselves to be as heathens in the world, aliens from the comūne wealth of Israel, & strangers from the covenants of promise: not onely putting from them the grace of God & blessing of Abraham which is come vpon the Gentiles; but also making them subiect to the wrath of God and curse of the Law, which seisseth and abideth vpon all that are not
vnder

under the promise & covenant of God, which Christ hath confirmed by his death, for salvation to all that are his, whether old or young. The Lord reclayme them, if it be his will: & keep all his people, that they be not by any meanes removed from the truth of the Gospell, but may stand confirmed & comforted therein by the grace of Christ, vnto the end. Amen.

2 Ioh. v. 8-11.

Looke to yourselves, that we lose not the things which we have done, but that we may receive a full reward.

Whoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Sonne.

If any come vnto you, and bring not this doctrine, receive him not to house, nor say vnto him, God speed. For he that sayth vnto him, God speed, communicateth with his euill deeds.

Rev. 3. 11.

Behold, I come quickly: hold fast that which thou hast, that none take thy crown.

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